

we do deny the *vox populi, vox dei*. It is *vox populi, vox diaboli*, and we fling the gage into the teeth of an insane world.

DIVINE HEALING ONCE MORE

P. J. BROWN

In EVANGELIST No. 18, May 3rd, Brother Cassel says I gave another installment of my views on the subject of "Divine Healing," that he had several from me a few years ago, and if my life is spared he may expect some more in the future. I now can recall only one article that I wrote on that subject "several years ago," and I have the satisfaction to know that Brother Cassel either had not the time, the ability or the courage to reply to that, and until he does, I do not feel under any obligation to farther notice his articles, for I then pointed out to him a logical way in which he might bring his divine power into practical use for the benefit of the Brethren church and mankind in general. He did not accept the plan neither did he get over it for several years, according to his own statement. I had hoped that he was cured, but in this I am somewhat disappointed; he is yet in the fog to some extent, but from the pommeling he gives his old preceptor in his late article the signs portend a clear day in the near future. It will come to that, for how can it be possible for a man to administer such a flagellation to his teacher and yet hold on to the teaching? Were it not for a few things in his late article, I should pay no attention to it. In the first place he commits a very serious error when he says that this peculiar Bible doctrine (Divine Healing) is so very distasteful to me. This is a mistake and a grave charge that I claim the liberty to resent. The Bible doctrine on the subject of healing the sick has not a more sincere promoter in the Brethren church nor one who has more frequently officiated in the work than your humble servant. But it is the anti-bible doctrine, the effort to imitate Christ in things that belong only to God, the unlawful claim to divine power, the unscriptural effort to teach by sight instead of by faith, that I object to, in short it is the Dowie, Truth, Weltmer, crowd, and their abettors and imitators that are not only distasteful but absolutely repulsive to me. True, Brother Cassel tries hard to throw Dr. Dowie overboard, but who does not know that it was thru the influence of, and in sympathy with Dr. Dowie that the "fad" was started in and promulgated by the EVANGELIST.

Who doesn't remember that the EVANGELIST was almost wholly swallowed up with divine healing of the Dowie pattern, so much so that it became necessary to make a change in the management of the publishing interests of the church? Have we not read from brethren that they were in search of a place to establish a divine healing institution? Does not Brother Cassel himself admit that he was at one time favorably impressed with Dr. Dowie? Now he seems ready to class him with the anti-Christ of the gospel. So far, so good. But Brother Cassel just throw

off a little more of Dowieism and there will be no room for controversy. Las-dan Christus, unsere Krankheiten and Schmerzzen trughen, and pray do not rob him of any of the glory of the cross, by trying to play the role of Christ or one of his inspired apostles. Just add the last verse in Mark's gospel to what you did quote, and you will see clearly—"And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." This is the truth that we always contended for, that signs, wonders and miracles were used by the Lord and his immediate followers for the purpose of confirming the word, and that when the scripture canon was completed, confirmed and established, it was no longer God's plan to use these agencies, but now requires us to walk by faith and no longer by sight. Hence Christ said to Thomas, "Because thou hast seen me thou believest, but blessed are they who have not seen and yet believe."

I must give Brother Cassel credit for candor and honesty in saying, "Long after the death of Christ the Apostle James, addressing the twelve tribes scattered abroad, reaffirmed the promise of healing, and gave in detail how to proceed in the matter as applying to the sick and to the elders and the essential conditions" In the name of all that is sacred, who in the Brethren Church has ever denied this? No one that I ever heard of, and but for Dr. Dowie, no one in the church but would have been satisfied with this divine teaching, and we should have been without this controversy. And why not? Why assume the prerogatives of inspiration, play the role of the Christ himself and of his inspired apostles? This is indeed "distasteful," it is worse, it savors of presumption and arrogance.

That Brother Cassel has officiated in the matter with good results I am ready to believe, that is if he followed the directions of the Apostle James and was willing to let the Lord decide as to whether to raise up the sick to health in this life, "or raise him up in the last day." But if he had any Dowieism in it I am not so charitable. Now Brother Cassel, Brother Editor and all the readers, I have said my final say on this immediate subject. I have for some time been thinking of preparing an article on the influence of the mind over the body, which I may yet do. In the mean time let us all be good brethren and each keep in our legitimate sphere and be faithful in all God requires of us and He will take care of the rest.

Congress, O, May 7, 1900.

JESUS AND THE SAMARITAN WOMAN AT JACOB'S WELL

S. KIEHL

Jesus resting on the well curb, and the woman drawing water.

Jesus. (To the woman) Give me to drink.

The Woman. How is it that thou, being a Jew, askest drink of me which am a wo-

man of Samaria? for the Jews have no dealings with the Samaritans.

Jesus. If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

The Woman. Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob which gave us the well and drank thereof himself, and his children, and his cattle?

Jesus. Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The Woman. Sir, give me this water that I thirst not neither come hither to draw.

Jesus. Go, call thy husband and come hither.

The Woman. I have no husband.

Jesus. Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The Woman. Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.

Jesus. Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what: we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

The Woman. I know that the Messiah cometh which is called Christ: when he is come, he will tell us all things.

Jesus. I that speak unto thee am he. The woman, leaving the well, goes into the city and delivers this message, Come, see a man, which told me all things that ever I did: is not this the Christ? Many of the Samaritans, hearing the word, believe; others come to Jesus and beseech him to tarry with them. After entertaining him, or rather, being entertained by him two days, they report thus to the woman, Now we believe, not because of thy saying, for we have heard him ourselves and know that this indeed is the Christ, the Savior of the world. John 4:7-42.

Dear reader, do you have this personal, experimental knowledge? Do you now believe, will you trust and obey? He alone can keep us from falling, and present us faultless before the presence of his glory with exceeding joy. (Jude 24.) Will you participate in this joy?

He is tenderest, not who has sinned, as is sometimes vainly thought, but who has known best the power of sin by overcoming it.—*Westcott.*